

An Illuminated Armenian Menologium (A.D. 1652)

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Page size, average character size, and book format are extremely diverse, ranging from a booklet of 9×6 cm. through the 'butterfly' make-up common in the Sung period, to the magnificent folding-books with a printed surface of 22×16 cm.⁸

Perhaps more significant than the books are the book-covers, which have survived in a rather mutilated form, separated from their books, but still preserving the blue silk and stiffened with sheets of paper, often inscribed and priceless documents in themselves.

Though Tangut is a dead language and the Tanguts probably dispersed centuries ago in Mongol, Chinese, and Eastern Tibetan communities, there are many fields of learning where gaps can be supplied only by recourse to this short-lived culture. Archaeology of the area has hardly begun, and the extreme desiccation gives hope that more than one library will be found, and that even the State Historical Archives may have escaped the Mongols' torch.

E. D. GRINSTEAD

¹ Lionel Giles, *Six centuries at Tunhuang*, London, 1944.

² P. K. Kozlov, *Mongoliya i Amdo i mertvuy gorod Khara-khoto*, Petrograd, 1923, p. 103.

³ A. Stein, *Innermost Asia*, Oxford, 1928.

⁴ N. A. Nevsky, *Tangutskaya filologiya*, 2 vol., Moskva, 1960.

⁵ N. A. Nevsky, 'Concerning Tangut dictionaries', article in English in *Kano kyōju kanreki kinen Shinagaku ronsō*, Kyōto, 1927.

⁶ T. F. Carter, *The Invention of Printing in China and its Spread Westward*. Revised by L. C. Goodrich. New York, 1955.

⁷ Ishihama Juntarō Festschrift, which also contains Nishida Tatsuo's work on Hsi-hsia numerals, now available in English.

⁸ A magnificent manuscript in gold lettering on blue paper is in the Musée Guimet, Paris.

AN ILLUMINATED ARMENIAN MENOLOGIUM (A.D. 1652)

THE latest addition to the Museum's collection of Armenian manuscripts, Or. 12550, is a richly illuminated menologium or collection of lives of saints and martyrs venerated in the Armenian Orthodox Church designed for reading on the days of their commemoration. The Department of Oriental Printed Books and Manuscripts already possesses three of these (F. C. Conybeare's *Catalogue of the Armenian Manuscripts in the British Museum*, London, 1913, nos. 66–68, dated A.D. 1488, 1701, and 1810 respectively), but their decorations are few and crude. The present menologium has four full-page miniatures, one quarter-page miniature, three *xorank'* or ornate and geometrical headpieces, and 113 marginal representations of saints, patriarchs, prophets,

and biblical scenes. There are numerous ornamented capitals (mainly ornithomorphs) and other marginal decorations in colour throughout.

The colophon on fol. 616^b shows that the manuscript was copied in Constantinople by the scribe Xaçatur *erēç* ('presbyter') during the catholicosate of P'lippos I of Albak (1633–55) and the sultanate of Muhammad IV (1648–87). The Armenian date is spoiled, the *ա ի* (= 1,000) being followed by shadows of two letters illegible to the naked eye. The ultra-violet lamp shows the final letter to have been *ա* (= 1). Since, according to the dates of the catholicos and sultan named, the manuscript must have been written between A.D. 1648 and 1655, the only possible Armenian date if the final letter is correct is *ա Ճ ա ի չ ա*, i.e. 1101 of the Armenian era or Oct. 1651–Oct. 1652. The little one can see of the middle letter even under the lamp does not seem to belong to *Ճ չ*, but rather *ձ յ* = 80, which is impossible, 1081 Arm being the equivalent of A.D. 1631/2. Many letters and lines throughout the manuscript have become erased through use, but in the part of the colophon where the date is found the text is otherwise clear. It is possible, therefore, that the last two letters of the date were deliberately erased as incorrect, and were not replaced.

One cannot for certain identify this Xaçatur *erēç*. The description by Y. Tašean (*Catalog der armenischen Handschriften in der Mechitaristen-Bibliothek zu Wien*, Vienna, 1895, pp. 921–2) of the script of a breviary (MS. no. 451) written by a Xaçatur *erēç* in A.D. 1664—'large and thick, but regular, *bolorgir*'—could apply also to the script of the present manuscript; the breviary was, however, copied at Arabkir. One has more reason to suppose that our scribe is identical with the Xaçatur *erēç* who copied MS. no. 605 in the Chester Beatty collection, also a seventeenth-century illuminated menologium on vellum (S. Der Nersessian, *The Chester Beatty Library: a Catalogue of the Armenian manuscripts*, Dublin, 1958, vol. i, pp. 162–6; vol. ii, pls. 59, 60). The iconography leads Professor Der Nersessian to suppose that this manuscript may have been written 'in Constantinople or in some other centre such as the Crimea where Byzantine models could be seen'. If our scribe wrote it, this opinion would be confirmed. A confrontation of the beginnings of Areg 23rd in the two manuscripts (Der Nersessian, pl. 59, left column, Brit. Mus. Or. 12550, fol. 297^a) reveals great similarity in the scripts. There are differences: the script of our manuscript is slightly less regular, the loop in *ժ շ* is greater, a thinner pen was used, abbreviated forms differ. I feel, however, that there are no differences (they are all of the slightest) that could not be attributed to normal variations in one man's hand at different periods. Is it, moreover, a coincidence that in both manuscripts immediately preceding Areg 23rd there are short prayers for the respective sponsors of the manuscripts?

The artist, who has signed himself in the lower margin of fol. 575^a as 'the most insignificant of drudges Yovsēp' *erēç*' in red ink (the same as that used in

the portrait of St. Marcina on the same page), appears to be otherwise unknown. It is clear that he cannot count as one of the masters of Armenian painting or compare favourably with his near-contemporaries who illuminated the menologia nos. 603 (A.D. 1683), 605 (seventeenth century), and 606 (seventeenth century) in the Chester Beatty collection (see S. Der Nersessian, *op. cit.*, vol. ii, pls. 57–61). He is fairly competent, but his composition lacks grace and his colouring is crude. The figures of the saints, &c., in the margins are very stereotyped, although the following show some individuality: Solomon and Anna beneath a tree full of birds (53^a), Mercurius the Scythian on horseback (182^b), King Abgar (244^b), Sergius the General and his son on horseback (298^a), Elijah in his chariot, his mantle descending upon Elisha (474^a), Theodore, Armenian monk of Sebaste, wearing the head-dress of an Armenian priest (542^b), Thomas à Becket (562^a). The ornate initial **Զ** (fol. 7^a) in the form of two green dragons, showing Jonah emerging from the jaws of the lower one and St. Theodore slaying the upper, is an imaginative example of lettering. This, however, like two of the full-page miniatures and many of the saints' faces throughout the manuscript, has been smudged by a zealous Muslim, whose interpretation of the famous *ḥadīth* on the *muṣawwirūn* may not, one hopes, automatically qualify him for the delights promised at Sura lvi, 15–39.

DESCRIPTION

Contents: Menologium, redaction of Grigor Cerenç of Xlat' (1350–1426), its contents almost identical with those of British Museum MS. Or. 6555, no. 66 in Conybeare's *Catalogue*. 2 fols. paper blank, unnumbered; 2 fols. vellum, blank apart from scribbles (the second bears the name *Նահապետ Տաճի Nahapet hači* in *bolorgir*), unnumbered; fols. 1^a–5^b, calendar of saints and church feasts; 6^a, blank; 6^b, full-page miniature; 7^a–257^a, lections for Nawasard 1 to K'aloç 28; 7^a, *xoran* (head-piece) marking Naw. 1; 131^b, quarter-page miniature; 132^a, small head-piece marking Sahmi 23, All Saints' Day; 257^b, full-page miniature; 258^a–401^b, lections for K'aloç 29 to Areg 16; 258^a, *xoran* marking Epiphany/Christmas; 402^b, full-page miniature; 403^a–615^b, lections for Easter and Areg 17 to Aweleaç 5 (story of Yovasap' and Baralam); 403^a, *xoran* marking Easter; 616^a–616^b first col., hymn beginning *Փառք անսկիզբն և անզուգական . . . երրորդութե[ա]ն յաւիտենից: Ամեն: Սէր սիրուն սերտեալ սիրով սիննէ առեալ հող . . .* 616^b, colophon; 1 fol. vellum, blank, unnumbered; 2 fols. paper, blank, unnumbered.

Size: 35.5 × 24.5 cm. (external, 36 × 25.5 × 15 cm.); text 28 × 18 cm., two coll., 28 × 8.5 cm. *Binding:* stout calf on boards, probably eighteenth century (see final colophon), blind-tooled; two metal clasps on front, traces of leather thongs on back. *Material:* vellum; the folios have been trimmed, removing parts

of the illuminations at top and sides; some folios repaired. *Script*: large, thick black, fairly regular *bolorgir*; some red initials; see below, *Xorank'*. *Scribe*: Xaçatur *erēc*. *Artist*: Yovsēp' *erēc*. *Place*: Constantinople, Church of the Holy Mother of God. *Sponsor*: Zak'ariay Łalifay.

Colophons

297^a, col. 1. Որ ողորմի ստացողի գրոցս, զաքարիային և ծնողացն գրիգորին և բատիկին. և կողակցին եղիսաբեթին. և որդւոյն յովանէսին և քրւերն նազլուին: Վ[ա]ր[դա].

May he have mercy on the acquirer of this manuscript Zak'ariay, and his parents Grigor and Batik, and his wife Elisabet', and his son Yovanēs, and his sister Nazlu. Read on.

fol. 375, lower margin: Ո՛վ խոհեմ կառավար ժամատեղաց. զղազարուս սկսիր և զ. Գ. օրեայ արարչութենն և յ. յիւրաքանչիւր աւուր կարդայ. և զմեղուցեալ խաչատուր գգծողս յիշեալ.

O prudent director of the place of prayer, begin this (passage on) Lazarus and read (each section) of God's six-day Creation on its respective day; and remember me, the sinful scribe Xaçatur.

fol. 377^b, lower margin: Ո՛վ եղբայր ճարտարամիտ յարարչութին ի ծաղկազարդին կիրակին սկսիր. թէ բերէ ամիսն և թէ ոչ՝ ×××× կարդայ զի աւագ շաբթին աւուրքն է մեկնած զայն աւուրցն զխորհուրդն ասայ՝ և զգգծողս յիշեայ:

O intelligent brother, begin the (lections on) the Creation on Palm-Sunday; read them . . . whether the month brings them or not [i.e. whether they appear in their proper place in the menologium or not, Easter being a moveable feast], for the days of Holy Week start (then); declare the mystery of those days, and remember me, the scribe.

fol. 575^a, lower margin (red ink): զվերջի աշխատողակս զյովսէփ երէցն յիշել ի տէր.

Remember me, the most insignificant of drudges, Yovsēp' *erēc*, in the Lord.

Fol. 591^a Բարեխօսութեամբ սուրբ վկայիցս, ողորմեայ քս և ծ. ամենայն հաւատացեալ քրիստոնէիցս. մանաւանդ ստացողի գրոցս զաքարիայ զալիֆայի և ծնողացն իւր գրիգոր և բատիկին. և կողակցին եղիսաբեթին. և որդւոյն յովանէսին. եղբարցն և քրւերցըն և ամենայն արեան մերձաւորացն. և մեղսասէր գրչիս՝ խաչատուր երիցուն. և ամ արեան մերձաւորացն. կարդա.

By the intercession of these holy martyrs have mercy, Christ God, on all Christian believers, above all on the acquirer of this book, Zak'aria Łalifay and his parents Grigor and Batik, and his wife Elisabet' and his son Yovanēs, his brothers and sisters and all blood relations, and on the sinful scribe, Xaçatur *erēc*, and all his blood relations. Read on.

Fol. 616^b Լորդ յայսմ քաղցրանուագ երգոյս հետեւեալ ի սէրն քի, ստացաւ զաւակ անսահ ըստ հոգւոյ. և յիշատակ անջնջելի յաւիտենական՝ ի դուռն սրբոյ նծածնի վայել:

չայարկ և գեղեցկասաց եկեղեցւոյ ի մայրաքաղաքս կոստանդինուպօլսոյ. ի խնդրոյ
 անասէր զաքարիայ զալիֆայի՝ յիշատակ հոգւոյ իւրոյ. և ծնողացն գրիգորին և բատիկին.
 և կողակցին եղիսարեթին, և որդւոյն յովանէսին. Իxxxxx պապոցն՝ զաքարիային և ուղղու-
 լուին. և մեծ մամոցն՝ շահրիստանին և մուծլուին. և եղբարցն պօղոսին եղիային անա-
 տուրին և սահակին. և քրւերցն՝ աննային մարիամին կուլիստանին շահրիստանին և
 նազլուին. և աներոջն պալէ՝ և զոքրնջին փաշային. և հօրեղբօրն մանուկին, և քեռոցն.
 մահտեսի տօնիկին գրիգորին պօղոսին և զարաճէ, և մօրքրոջն նազլուին, և կողակցին
 եղբարցն՝ տէր սարգիսին՝ գասպարին՝ պաղտասարին սահակին և մելքոնին. և անմարեան
 մերձաւորաց. որ և զամ[ենայն]սն արժանասցին հասանել մասին սրբոցն ի լոյս՝ ամէն:
 Արդ գրեցաւ ի մեծահանդէս քաղաքս կոստանդնուպօլսի ի թմականիս հայոց՝ և. x. ի
 թգրուծե և ի մեծ բռնակալուծե իսմայէլացւոց և հագարացոց. ի վր բազում|| ազգաց և
 ազանց. քրիստոնէից և պլլասեռից: Սուտան մահամատի որ ի. ամեայ մանուկ գոլով կալաւ
 թագ և թախտ թգրուծե հօր իւրոյ: Եւ ի հայրապետութեն հայոց՝ որ ի սր էջմիածինն.
 տեառն տէր փիլիպպոս կ[թղկն]: Ձեռամբ տկար և փծուն գրչի. խաչատուր երիցու: Արդ՝
 երես անկեալ պաղատիմ հանդիպողացդ յայսմ ծաղկաւէտ բուրաստանի՝ և հոգիազարդ
 մատենի. յիշել զվերոյ գրեալ անունսն ի սէր. քի ի ժամաղօթիցն. զի թերեւս զմնացեալ և
 զզնացեալ յանցանսն որ ընդ մեզ. ջնջեսցի ձերոյին սր մաղթանօքդ. և ողորմուծե ցօղիկն
 անձրեւեսցի ի շարաւալի յոսկերս մեր. առ ի բուսուցանել յօրն աներեկի. վերանալ ընդ
 քի. Օյ ի ինքն քս զյիշողքդ զյիշեցեալքս առհասարակ արժանի արասցէ, երանաւէտ
 ձայնին ի փառս ամենազօր անուան իւրոյ: Եւ նմա փառք ընդ հօր իւրում, և սր հոգւոյն
 ամեն: Հայր:

Now, following this melodious hymn to the love of Christ, there is acquired a spiritual child immortal and an ineffaceable memorial for ever [for the sponsor] at the door of the fair-roofed and sweet-voiced Church of the Holy Mother of God in the metropolis of Constantinople, at the request of the godly Zak'ariay Łalifay in commemoration of his soul and that of his parents Grigor and Batik ['Duckling'], and his wife Elisabet', and his son Yovanēs, . . . his grandfathers Zak'ariay and Uturlu [Tk. *uğurlu* 'Felix'], and his grandmothers Šahristan¹ and Mut'lu [Tk. *mutlu* 'gay'],² and his brothers Pōlos, Eliay, A(stua)catur and Sahak, and his sisters Annay, Mariam, Kulistan [Pers.-Tk. *gūlistan* 'rose-garden'], Šahristan and Nazlu [Tk. *nazlı* 'gracious, coquettish'], and his father-in-law Palē [cf. Tk. name *Balı*], and his mother-in-law P'aša [Tk.], and his paternal uncle Manuk, and his maternal uncles the *mahtesi*³ Tōnik, Grigor, Pōlos, and Łaračē [Tk. *karaca* 'blackish, roe-buck'],⁴ and his maternal aunt Nazlu, and his wife's brothers Tēr Sargis, Gaspar, Pałtasar, Sahak and Melk'on, and all blood relations, that all⁵ may be worthy to achieve the portion of the saints in [the] light [of Heaven]. Now, [this manuscript] was written in this celebrated city of Constantinople in the Armenian era 1*** during the rule and great tyranny of the Ismaelites and Hagarites over many peoples and nations, Christian and allophyle, [in the reign] of the Sultan Muhammad who while a boy of eight years took the crown and throne of his father's kingdom, and when the Lord of Lords P'ilippos Catholicos was patriarch of Armenia in Holy Etchmiadzin, by the hand of the weak and abject scribe, Xaçatur *erēç*. Now, falling on my face I beseech those of you who meet with this opulent garden of flowers, this book adorned with the Spirit, to commend the above-mentioned names to the love of Christ at the time of their prayers, that perhaps there maining and continuing (?) transgressions which are in us might be

expunged by your holy supplications, and the dew of mercy fall on our rotting bones and revive them on the Day which shall know no night (that they might) rise (to be) with Christ. For Christ himself shall make all those who remember those we have mentioned worthy (to hear) the blessed voice(s) resounding) to the glory of his almighty name. And to him (who is) with his Father and the Holy Ghost glory, Amen. (Our) Father.

A later hand has added in crude *notrigir*: *այլ և յիշեցէք վերջի աշաօղըս* [for *աշխատողս*] *սորայ զուկասըս և ծնողն իմ տիրացուն խաչատուրըն և մարդայն և ամայն մերձայոր սորայ և դուք յիշեալ լիցիք անմահ գառին ած* [for *այ*] *ամէն. թիւին ոմիւն*:

And also remember the most insignificant of workers on (? the binder of) this (manuscript) Łukas and my parent(s) the *tiraču* (chorister) Xaçatur and Marda (Mart'a) and all his relations, and you also shall be remembered by the immortal Lamb of God. Amen. In the year 1221 (= A.D. 1772).

Miniatures

6^b A full-page portrait of St. Gregory the Illuminator, founder of the Armenian Church, with King Trdat at his feet, badly smudged.

131^b A quarter-page miniature portraying SS. Cosmas and Damian, the patron saints of physicians, representing All Saints, the subject of the lection on the following page, 132^a. (These saints are again depicted in the margin opposite their lives, 553^b; they were popular among the Armenians, as intercessors for good health.)

189^b A full-page miniature divided into four panels showing St. Gregory's sons and grandsons, SS. Vrt'anēs, Aristakēs, Yusik (patriarchs of Armenia), and Grigoris (bishop of Caucasian Albania).

257^b A full-page miniature, the top half divided into two panels, each containing an alternative version of the Annunciation: in the left panel Mary is depicted holding a pitcher near a well, in the right panel she is in the interior of a house. The lower half-page depicts the Adoration of the Magi. Underneath there is the inscription: *Քաղոցի ի[թ]. և Հոկտեմբերի .Գ. Տօն է ծնընդեան և յայտնութեն քի . այ . մերոց*: 'K'aloç 29 and January 6. It is the feast of the Nativity and Epiphany of Christ our God.'

402^b A full-page miniature, the upper half showing the Resurrection, the bottom half divided into two panels showing (left) the Crucifixion, and (right) the Entombment; badly smudged.

Marginal figures

God in the heavens holding the infant Jesus; below, the Dormition of the Virgin, two angels bearing censers (13^a); St. Veronica with mandill (16^a), Myron of Cyzicus (18^a), Bassa (22^b), Thomas Apostle (26^b), Daniel (29^b),

Thaddaeus, smudged (33^b), execution of John the Baptist, faces of John and executioner smudged (37^a), Joshua and Moses (43^a), two of the forty virgin martyrs (48^b), Solomon and Anna under a tree (53^a), Sahak the Parthian (55^a), Autonomos (59^a), the True Cross, with Helen and Constantine (60^a), John Chrysostom (62^b), Mesrop (68^a), Moses and Aaron (69^a), Phocas of Sinope (76^b), Eraita of Alexandria (77^b), Thecla (79^a), John the Evangelist and Prochorus (81^b), Simeon son of Cleopas (85^a), Ananias (91^b), Justina (92^b), Pelagia (101^a), Zacharia (103^b), Mesrop (107^a), Luke the Evangelist (112^b), James, brother of Jesus (119^a), Cyrma (140^b), Gabriel (144^a), John the Almoner (151^b), Matthew the Evangelist and his angel (158^b), Gregory Thaumaturgus (176^a), Mercurius the Scythian (182^b), King Trdat (185^a), Barbara (194^b), Bartholomew (201^a), Nicholas of Myra (206^b), James of Nisibis, smudged (214^a), Stephen protomartyr (233^b), Peter and Paul (237^a), King Abgar (244^b), Basil of Caesarea (245^b), John the Baptist (274^a), Antony the Hermit (278^a), Emperor Theodosius, smudged (279^b), Gregory Nazianzen (290^b), Sergius the General and his son (298^a), Barsauma of Melitene (302^a), Blasius of Sebaste (312^b), Presentation of Christ in the temple (319^a), Mesrop (326^a), James son of Zebedee (328^a), Head of John the Baptist (333^b), Eudocia of Phoenicia (347^b), Euphrosine (359^b), Pope Gregory (368^a), Alexianus (376^a), John patr. of Jerusalem (381^a), Benedict of Rome (388^b), the Crucifixion, smudged (393^b), Mark the Evangelist with his lion (400^b), Melchizedec (405^b), the Resurrection (407^a), Catherine (411^a), Vahan of Golt'n (412^b), David of Dwin (418^a), Doubting Thomas (419^b), Miriam of Egypt (422^a), Saba the General (432^a), the Annunciation (433^a), Antipas of Pergamum (439^b), Artemon (441^b), Crescentius of Smyrna (443^a), Sabinus of Hierapolis (446^a), Agapius (447^b), Ardalon (449^a), John of Odzun, badly smudged (450^b), Jeremiah (472^a), Elijah and Elisha (474^a), the Ascension, smudged (475^a), Job covered in sores, God in heaven (481^a), John the Evangelist and Prochorus (485^a), Massacre of the Innocents, smudged (488^b), Clerica (494^a), Zechariah (496^b), Simeon Stylites (511^b), Moses the Ethiopian brigand (520^b), Philemon (523^b), Hesychius of Bithynia (525^b), Alexander (528^b), Timothy of Bursa, smudged (532^a), Barnabas (530^b), Elisha (536^a), Joseph of Dwin (539^b), Theodore of Sebaste (542^b), Thais (545^a), Febronia (546^a), Peter (549^b), Paul (550^a), Cosmas and Damian (553^b), Hyacinthus of Caesarea (557^a), Serapion (558^a), Procopius of Jerusalem (559^a), Thomas à Becket (562^a), Agnes of Rome (563^a), the Visitation (564^a), Abdlmseh the Jew (567^a), Bagarat of Tauromenium (568^b), Julitta and her son Cyriacus (572^a), Marcina of Antioch, smudged (575^a), Theodore of Cyrene (576^b).

Xorank'

7^a A colourful geometrical and floral head-piece covering upper half of page, marking the beginning of the Armenian year, surmounted by two birds, with

a like design extending the length of the right margin. The first line of the text is composed of an ornate initial { } X representing two dragons followed by ornithomorph capitals (smudged and discoloured); the next two lines are in purple *erkat'agir*, the fourth line is in purple *bolorgir*, the fifth in orange *bolorgir*, the sixth and seventh in black *bolorgir*.

258^a A like head-piece, marking Epiphany and Christmas, enclosing an image of Christ as Pantocrator; full length marginal ornament. First line of text composed of { } X in the shape of two lions and a jackal, followed by ornithomorph capitals; rest similar to above.

403^a A like head-piece, marking Easter, enclosing Christ raised up by angels; full length marginal ornament. First line of text composed of 1 K in the shape of two lions, followed by ornithomorph capitals (badly smudged); rest similar to above.

C. J. F. DOWSETT

¹ H. Ačařean, *Hayoç anjnanunneri bařaran* [Dictionary of Armenian personal names], t. 4, p. 114 (Erevan, 1948), says that in form this is equivalent to Pers. شهرستان *šahrīstān* 'large city', but understandably finds it a puzzling name for a woman. It more likely represents Pers. شهرستان *šahrīstān* 'captor of cities' (ستاندن 'seize, capture'), subsequently undergoing metathesis or assimilation to the more common noun *šahrīstān*.

² Not listed in Ačařean, *op. cit.*

³ i.e. one who has made a pilgrimage to the

holy city of Jerusalem (*bayt al-maqdis*). The title, a corruption of *maqdisī* or *muqaddasī* 'inhabitant of Jerusalem' (cf. the name of the Arab geographer al-Maqdisī or al-Muqaddasī, born at Jerusalem), is the Christian equivalent of the Muslim *ḥājj*.

⁴ Ačařean, *op. cit.*, t. 3, p. 135, has been able to find only two examples of this name, occurring A.D. 1324 and 1762.

⁵ *zam[enayn]sn* (acc.) for *amenaynk'*, *amenek'in* (nom.).

ANDALUSIAN QORANS

THE Department of Oriental Printed Books and Manuscripts has recently acquired some parts of a manuscript of the Qoran reputed to have been written in Spain, and attempts to verify its place of origin have led to a rather interesting discovery. Among those Arabic manuscripts known for certain to be Andalusian is a vellum Qoran written at Valencia in A.H. 557/A.D. 1162, and now in the Egyptian National Library. There is a facsimile from it in Moritz's *Arabic Palaeography*, pl. 47. On examining this, amongst other examples of Andalusian script, I was strongly reminded of one of the British Museum Qorans, Or. 1270, which was bought by this department about ninety years ago. The catalogue entry, by Rieu, is on p. 41 of the *Supplement to the Catalogue of Arabic Manuscripts in the British Museum*. There is also an entry on it by Wright, accompanying a facsimile of f. 97^v, in the *Oriental Series* of the Palaeographical Society, with a detailed description. But in neither entry is it suggested that the manuscript could be Spanish.

Opening it at the beginning of the Sūrat Yā-Sīn which is the page corresponding to that of Moritz's facsimile from the Egyptian National Library's Valencia Qoran, I put the two side by side. There is something more than a mere





XXVIII. AN ILLUMINATED ARMENIAN MENOLOGIUM (Or. 12550, f. 257b)